Lutheran Herald

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Evangelism Issue

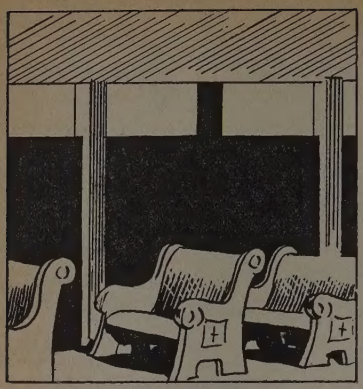
Let the Word dwell in you richly

Special Features

of

Bethany Church for the Dea

-- Minneapolis --

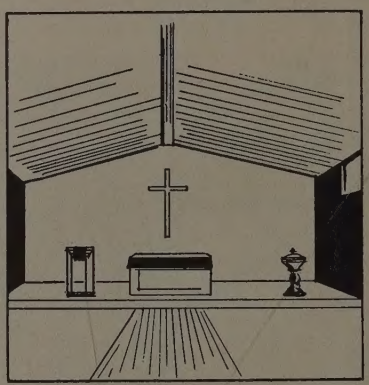


Dark Walls and Furniture

The flash of our hands and lips will show up better when the walls are dark.

Open Grill Type Pulpit

This will permit the congregation to see the signs below the level of the book rest.



Shallow Chancel

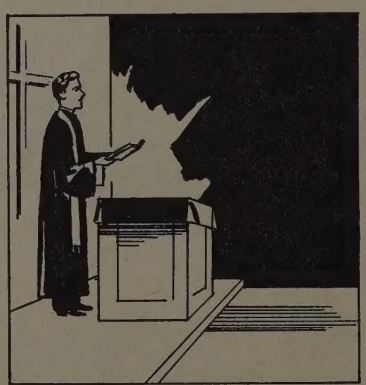
This will reduce the distance between the pastor and congregation which will be an aid to lip and sign reading.

Windows Above Eye Le

Glare and shadows are often c by low windows which make it cult to see the lips or signs.

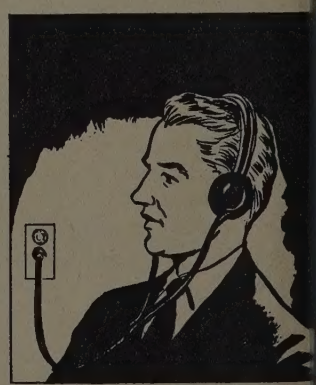
In that day
shall the deaf
hear the words
of the book.

Isaiah 29:18



Altar Out From Wall

Because it is necessary to see the pastor during the service, the pastor will stand behind the altar.



Powerful Head Sets

To help the hard of hearing, the powerful headsets obtainable w installed.

t special group of ELC members

—dear to the heart of our Church—

Love Speaks Plain

Walter Olson, Pastor
Bethany Church for the Deaf

not new for a congregation to sacrifice; nor for ıdividual to sacrifice for the good of a congre-ı. Throughout the ages, Christians have been ed by Him who gave Himself for the Church, to ice for His Church and for the propagation of the el. The Gospel is the "power of God unto salva- for *all* who believe, no matter what their condition hat their circumstances.

ncerned with reaching all people for Christ, The gelical Lutheran Church tries to make its mission ad as the love of Christ. This means ministering ecial groups whenever it is necessary to do so. such special group which is dear to the heart of Church includes those who are blind or deaf. For than fifty years the Ephphatha Church in Fari-, Minn., has been carrying on an effective ministry g the deaf and the blind students at the state ls in that city.

1952 our Church took courage from the ministry phphatha to launch an expanded program. This ntended to serve the deaf of the Twin City area. result is the Bethany Church for the Deaf, which ated in Minneapolis but which attempts to min-to the deaf in the entire metropolitan area. Much r and work, and many sacrifices, have gone into ing up this congregation.

ere was the matter of securing a church building— uited to the special needs of the congregation. The e themselves were active—they still are active— crificial giving in order that the church may be But the congregation could not, and cannot, do ne. It does not have financial resources sufficient hat. So the entire Evangelical Lutheran Church een approached. And many have given sacrificially. more are doing so these very days.

Often love speaks plain through sacrificial giving:

A member of Bethany Church for the Deaf decided that completing his garage could well be postponed in order to further the building program of the congregation he loved. So the money that would have gone to buy siding for the garage is being spent for concrete and bricks for the new church.

Did not love speak plain?

A gift of a thousand dollars came from a woman in far-away New York.

Did not love speak plain?

A woman in a Montana city made this project an object of prayer—and then sent a substantial gift of money.

Did not love speak plain?

A women's group in an Iowa congregation wrote that their special project this year is to be the building of Bethany Church for the Deaf.

Did not love speak plain?

One third of our goal has been reached. That has been made possible by the plain speech of love of the members of Bethany and of many, many others throughout the Church. Construction has been begun. God willing, Christmas will find us worshipping in our own church.

But we need more help—much more. In the congregation, we shall continue to work and pray and give. It is our confident hope that many people in all parts of The Evangelical Lutheran Church will feel led to help us. When our building is completed, it will continue to witness to the love people have for Christ and His Church.

It will be a lasting symbol of the plain speech of love.

HERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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At Bethany Church for the Deaf

They cannot hear the hammering of

the carpenters,

But they will feel the beating of

loving hearts—

Martin And

More than a year ago I was explaining to the building fund committee of Bethany Lutheran Church for the Deaf the prospect card which would be used in the canvass. I said it should have the name, address, *telephone number*, and other pertinent information. The pastor nudged me and said, "These people do not have telephones." Of course they don't. I should have known that. What would a deaf person do with a telephone? You and I use the telephone many times a day, but it may well be that not once have we thanked God for the wonderful gift of hearing.

Bethany Lutheran Church for the Deaf serves the deaf and hard of hearing in Minneapolis and St. Paul and the environs of these cities. The Rev. Walter Olson is pastor. This work was begun about four years ago, and services have been held in various borrowed or rented quarters. In view of the many changes in place and schedule, the long distance and lack of adequate facilities, it is a wonder that the congregation has survived.

At long last a church for Bethany is under construction, at the corner of 29th Street and 38th Avenue in Minneapolis. The sanctuary will seat 150. In addition there will be a spacious social hall situated so that it can be used for overflow seating as well as for fellowship and recreation. The church will have many special features adapted to the needs of the deaf; it will be a very fine center for the deaf in this area.

The Evangelical Lutheran Church has been slow to move in this area of Christlike service. We have only two congregations: Ephphatha in Faribault, Minn., the Rev. Ingvald Thvedt, pastor, and Bethany in the Twin Cities. In addition, Pastors Thvedt and Olson carry on a little work in other places. In contrast, the Lutheran Church—Missouri Synod has over thirty congregations for the deaf, thirty-seven pastors giving full time to this work, and a few part-time workers. This is a record that truly shames us—the least we can do is to pr well for the two congregations we have.

The work among the deaf is under the directi the Board of Charities of the ELC. This mak church like Bethany a project of the whole Ch We are therefore appealing to kind-hearted peop all sections of the country. To date about $10,00 been received from friends of the deaf throughou Church. For this we are very thankful. The l single gift, $1,000, came from a lady in New But we are still far from the goal.

Bethany is a member of the Southern Minnesota trict, and is therefore a special concern of this di Besides many gifts from individuals, the district has pledged full participation in Bethany's bui fund. Several circuits in the Northern Minnesot trict have also made this a special project.

The deaf themselves have responded admirably. are only 70 confirmed members in the congregat about 45 contributing units. To date they have tributed about $4,000; in addition they have pledges of $5,200 which are being paid week by Besides their building fund pledges, the members tribute weekly toward current operation and b olence.

The members of Bethany will not be able to the hammering of the carpenters, the tapping o bricklayers, and the sound of the saw. But they feel the beating of thousands of loving hearts thr out the Church, and they will know the compassi the Saviour who opened the ears of the deaf and the blind see.

Send your contributions to Mr. Norman H. N Treasurer of The Evangelical Lutheran Church South Fifth Street, Minneapolis 15, Minn. In clearly that your gift is for Bethany Church for the The congregation will receive a list of all donors.

he Road
God

E. Roald Carlson

is a season of endings for leaves, colors, and
cts. But for the child of school age, it is a season of
nnings. Many school children are happy to return
heir studies; others are disgusted that they will
to face the challenge of learning and tests once
e.

s adults watch these young folks struggle to pre-
themselves for a test in school, they perhaps are
by that they do not have to face tests any more.
adults need to remember that they, too, are facing
in life. The farmer's strength and wisdom are
d regularly as he plows or buys machinery. The
ory worker is tested as he seeks to perform his tasks
competent manner.

the field of spiritual matters also the adult is
d with "tests," regardless of his wishes. It is God
nself who puts these "tests" before him. If he fails
ass them, the Christ-life within him is stifled and
ers. "Tests" of the Christian life are described for
y Martin Luther in his excellent "Treatise on Good
rks" of 1520.

uther believed that there were three stages in the
istian faith. The first stage is *good works;* for if a
professes to be a Christian and does not do good
ks, it is obvious that he does not know Christ's
. The second stage is *sufferings,* and the Christian
s a real test when he is suffering in body, property,
onor and is tempted to become bitter toward God.
s suffering can be an occasion for experiencing
's grace, as it was for St. Paul when he prayed
God would remove his sufferings and received as
ply, "My grace is sufficient for you, for my strength
nade perfect in weakness." But beyond all this,
rding to Luther, is the highest stage of faith, "when
punishes the conscience not only with temporal
erings, but with death, hell, and sin, and refuses
e and mercy, as though it were His will to condemn
to be angry eternally." Few men experience these
ents of conscience. Luther writes, "To believe at
times that God, in His mercy, is pleased with us,
e highest work that can be done by and in us men."
ach of these "stages of faith" is a stage of testing.
remain in a certain stage of faith by means of
coming the hurdles to Christian living that come
way. We pass tests every day in these stages, and
it is only by means of daily victory that we rise to a higher "stage of faith" in God as our God and Savior.

Goals in Devotional Study

Personal devotions should be a time of strengthening, when God speaks to the Christian and fills him with power to pass the tests which come as he travels the road to God.

In his personal devotions, the Christian should strive for certain goals in his reading of the Bible and such helpful books as *Sin and Grace,* by J. N. Kildahl, *Who Shall Be God?* by Alvin Rogness, Hallesby's *Prayer* and the devotional booklet *Christ in Our Home.* First, and most of all, the Christian should seek to *grow in Christ.* His willingness to repent daily, his humility, his thanksgiving to his Savior and God, and his love for his neighbor should grow; for this is what it means to grow in Christ.

Secondly, the Christian should strive by his personal and family devotions to *learn the message of the Bible.* The unfolding of God's work of salvation should be followed from its thin and cloudy beginnings in Genesis to the life and work of Jesus and the broad and clear proclamation of the Gospel as we find it in the Epistles.

Thirdly, in his daily devotions the Christian should *try to learn God's will for him in his life.* God wishes to speak to us today to guide us into work where we will do the most for His Church. We must be sensitive to those guiding words from God.

Methods for Devotional Study

The Christian may in his devotional study of the Bible use certain methods which will help him greatly. For example, there is the simple system of underlining and writing in the margin. This practice will help in remembering the message and when one returns to that portion of Scripture, the underlining and marginal notes will make one feel that he is back again with "old friends."

Haphazard and hasty study of God's Word is not profitable. The Christian needs to *search* the Word. He should look for repetition, contrast, continuity, etc., because an author reveals his chief interest by the use of such techniques of writing. Just as no driver wishes to stop at every crossroad, no student of God's Word should stop in his devotions at the end of every verse or even at the end of a paragraph. He should rather seek to relate each passage to the main message.

A strong and regular devotional life is like a "road to God." As the Christian walks it, he comes into larger and more wonderful fellowship with his God. He receives a foretaste of what joy and peace will be his when he is called to heaven above.

The Upward Look in Norway

Conrad M. Thomp
Director of Evange

Last spring in Oslo, Norway, Sigurd Lunde in a radio interview asked the question, "Have you noticed any marked difference in the attitude of the Christian people of Norway between your first visit in 1954 and your visit in 1956?" My answer, of course, was limited as far as the total Christian life of Norway was concerned, but in the places where I had visited, I felt that there was a great difference. In 1954 there seemed to be a downward look. I felt that there was a spirit of discouragement. Pastors and lay Christians realized that something needed to be done to confront the lost with the Living Christ, but they felt that they were failing in their endeavors. They had been praying and had given themselves to finding ways and means of invading the unchurched world, but the barriers seemed to be insurmountable. Yet, I sensed an increasing restlessness about the situation and a growing conviction that God would answer their concern, and soon.

By way of contrast, this spring I noticed in many places an air of expectancy, an upward look. Pastors and other Christian leaders appeared to be encouraged and joyously hopeful. And they had reason to be. Their many, many generations of deep consecration to the Lord Christ, their long interest in Bible study and sincere dedication to prayer, were all creating within them a more sensitive concern for the "fields already white unto harvest." The P-T-R movement in Norway, while significant enough in itself, is only one of several movements which have brought hope and encouragement to the Christians. In some places there have been signs of increased activity on the part of the free organizations—zealously reaching out to bring Christ to people. The Church too, through consecrated pastors and lay people, has increasingly met the people where they live and work and play, with the Gospel. One could not ask for more consecrated, deeply concerned bishops, pastors, and Christian lay people.

Into this kind of setting came the P-T-R program to help give expression to the deep-rooted concern which for years has been welling up in the soul of every Christian. The two P-T-R Missions in the Fall of 1955, to which our Church sent Pastors Agnar Tanner and Oscar Hanson, helped to create this upward look. A Norwegian pastor told me that these missions had helped them immeasurably to see that it was possible to invade the unchristian world with the Gospel of Jesus Christ. While it is true that Bishops Smemo, Indrebö, and Berggrav, as well as many pastors and lay people, are deeply grateful to Pastors Tanner and Hanson and our Church for the inspiration and help, of greater importance is their thankfulness that ano door has been opened to bring people to Christ Christ to people.

Upon invitation from Norway, and through courtesy of the Spring Valley, Wisconsin congrega Carsten Smeby, pastor, the Division of Evangelis again sending one of its veteran P-T-R staff mem Pastor Agnar Tanner, to help conduct several P- missions in Norway in October. Dr. P. S. Dy while he will be on other official business in No for our ELC, will also participate in a few of scheduled missions there.

Our Church, because of the rich heritage which have received from our forebears who came from way, considers it a sobering privilege under God a token expression of thanksgiving to be able to with Norway some of the blessings which God given us through these years in the work of evange

EVANGELISTS' SCHEDULES DURING OCTOBER

ALLEN LEE:

October 7-11 . . . . . Spring Valley, Minneso
October 21-25 . . . . . Tuttle, North Dako
October 28-Nov. 1 . . . . . Maxbass, North Dako

CARL OPSAHL:

October 7-11 . . . . . Beltrami, Minneso
October 14-18 . . . . . Fertile, Minneso
October 21-25 . . . . . Osakis, Minneso
October 28-Nov. 1 . . . . . Maynard, Minneso

OSCAR C. HANSON

September 23-October 7 . . . . . Evangelism Crusa Anchorage, Alas
October 14-18 . . . . . P-T-R, Grace Lutheran Chur Eau Claire, Wiscon

T. W. TYSDAL:

October 20-24 . . . . . Cleveland, O

CONRAD M. THOMPSON:

October 14-18 P-T-R, Church of the Good Shephe Eau Claire, Wiscon

AGNAR S. TANNER:

October 14-18 P-T-R, Our Savior's Lutheran Chur Stanley, Wiscon

H. O. EGERTSON:

September 30-October 10 . . . Mt. Horeb, Wiscon

o You Dare to Sit in the Pew?

Oscar C. Hanson

was wrestling with the problem of his life's work. went to see his pastor. After some discussion, Jim , "Pastor, I am afraid the responsibility of standing he pulpit is just too great."

he pastor replied thoughtfully, "Jim, are you sure dare to sit in the pew?" He continued, "You see, when I stand in the pulpit, God asks me, 'Pastor, t are you doing with my Word?' But remember, n you sit in the pew God also asks you, 'Jim, what you doing with my Word?' " He added, "Not only t pastors in the pulpit give an account for every ion they preach, but people in the pew must give account for every sermon they hear."

'hat a question for us today—"Do you dare to sit he pew?" What are we doing with the sermons hear? In concluding the Sermon on the Mount, s described the wise builder and the foolish builder tthew 7:24-27). The difference was in what the er did with the sermon. Jesus also put it this way, u are my friends if *you do* whatever I command ' or "Why call ye me Lord, Lord, and *do not* the gs which I say?"

ow many sermons have you heard in your life? v many have I heard? What does the Sunday ion do in your life during the week? This is bering thought when I face God's Word in James —"To him that knoweth *to do* good and *doeth it* to him it is sin."

o read your Bible is to listen to God. Kierkegaard , "The Bible is a personal letter from God to each of us wtih our personal address on it." Someone said that over 3,800 times in the Bible we find essions like these—"God said," "the Lord hath en," etc. What a tremendous privilege for you and to listen first-hand to God when He speaks a per- l message. Our eternal destiny, our life today, our ent and our future—all depend on what we do the Word we hear. God's Word says, "Receive meekness the implanted Word which is able to your souls" (James 1:21).

ust listen with an attentive mind. The discipline of entration must be learned by us all. Otherwise re is inevitable. This is true in our homes, in ol, on the job. Jesus put this psychological law this in the parable of the sower—"As he sowed, some fell along the path, and the birds came and de- ed it. . . . When they hear, Satan immediately es and takes away the Word which is sown in them" rk 4:4, 15). Today birds of day-dreaming fly in churches, in our private rooms, and at the family table as Satan picks away the seed of God's Word before it reaches the soil of the heart to do something for our lives. When listening to God in our personal Bible reading or in the church pew, we should first, as Luther says, "pray, read [hear] the Word devoutly with an honest purpose of living according to it."

I must listen with a receptive heart. It must go deeper than the mind. God's Word says, "My son, give me *thine heart*" (Proverbs 23:26). David said, "Thy Word have I hid in *mine heart*" (Psalm 119:11). Paul put it thus, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe *in thine heart* that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness but with the mouth confession is made unto salvation" (Romans 10:9-10). Some sermons do not show themselves on Monday because they were stopped in the mind and never reached the heart that governs my attitude, motivation, and conduct. Jesus said, "Where your treasure is, there will *your heart* be also" (Matthew 6:21).

The Bible does not give us joy as it should in our private devotions because our hearts are not in it. With the prophet, we should say every time we read our Bibles, "Thy words were found and I did eat them. They are the joy and the rejoicing *of my heart*" (Jeremiah 15:16). A frightening thought it is that the mind can be full of religious truth but the heart can be empty. We may have all the knowledge and yet be lost. God says, "They worship me with their lips but their hearts are far from me" (Isaiah 21:13).

It all depends on faith. But faith depends on ability to hear. "Faith cometh by hearing and hearing by the Word of God" (Romans 10:17). It is easy to confuse faith and feeling. Faith is the work of the Holy Spirit in me as I look away from myself to listen to what God says. The great hall of fame—the heroes of faith as they march before us in the eleventh chapter of Hebrews are there because they learned how to listen to God. Today a stronger faith, a more virile Christianity, a more dynamic army of conquering soldiers who dare to give their all for Christ and His Church can be realized only if Christians really learn to listen to God day by day with attentive minds and receptive hearts.

The old pastor was right. Today God asks me, "What are you doing with my Word in the pulpit?" Today God asks you, "What are you doing with my Word in the pew?"

Don't Try the Bible

Howard M. B

James T. Cleland in *The True and Lively Word** says, "If, like the Psalmist, we ask the question: 'Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence?' (Psalm 139:7), the answer might well be, don't try the Bible."

If you are not interested in having God's spirit touch you, if you do not want to meet God as He has revealed Himself through Jesus Christ, if you want to cheat yourself out of what He can do for you, then stay away from the Bible. It is charged with God's power. Time and again we have seen and experienced what happens when His Word gets into the heart.

The prophet Isaiah in a vision was ushered into the presence of God. In that meeting he experienced the power of God in a manner that greatly enriched his life. Something of this same enriching experience can be ours as we come face to face with God in His Word. In the presence of the holiness and glory of God, Isaiah became overwhelmed with the very thing from which his own nature would shrink and did not want to hear about—his own sin guilt. A tremendous power had taken hold of him when he confesses, "Woe is me for I am lost, for I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts." This is something Isaiah could not have done by himself. The power of God did it. This would have been a hard experience if it had ended at this point. In the next moment the seraphim, with a live coal from the altar, touched Isaiah's lips and said, "Behold, this has touched your lips, your guilt has been taken away and your sin is forgiven."

Is there any greater news for one unclean than to stand in God's presence and actually believe that God has forgiven? The power that cleansed him and the power that enabled him to believe that he was cleansed was from God. Isaiah's experience of God's power is even to go beyond this. He hears the Lord saying, "Whom shall I send, who will go for us?" Somehow Isaiah has the courage and the power to answer, "Here I am, send me." This power to witness as a cleansed person came from God. We are left asking ourselves, "Did Isaiah experience further the power of God?" He must have, because in acting in response to God's will, further evidence of God's power will be forthcoming in that obedience.

*Charles Scribner's Sons, New York, N. Y.

In our present day when there is considerable in in the Church and in having membership in the Cl it is important that each one is not just a part o organized congregation, but that he or she comes the presence of the living God and really exper the power of the Holy Spirit. For this reason, the must be used. Bible-centered preaching is importa addition, we need to spend time in Bible reading Bible study. In this Word, we come face to face the Lord and His power, and can share the experi of Isaiah in his meeting with God long ago.

When the Word of God gets into the heart, will be power at work. We will find ourselves al see what our old nature shies away from and d want to admit, "Woe is me for I am lost, I am a p of unclean lips." This we cannot and will not say the heart unless the power of God has brought this point. Many people are suffering in one ma or another because of the guilt they have not had power to confess. People need to confess to God, only the Spirit of God can bring about that rea burdening. Over against this conviction will grow deepen another conviction which will cause us to t and praise God. It is a great message when one is dened with guilt to hear, "Your guilt is taken and your sin is forgiven." The power to believe accept this fact comes from God's Holy Spirit as meets us in the Word. When this has become a experience, it is not difficult to rise up in respon God's call, "Whom shall I send," and reply, "Here I send me." The power to be a witness comes from

The apostolic Church in which the power of the Spirit was evident can be characterized as a conv Church, a Church which rejoiced in forgiveness, a nessing Church. This was true because among things they continued steadfast in the apostles' doc and fellowship. That which was true of the first tury Church can characterize our Church more more today as we in a very real way come face to with our Lord as He meets us with power in the W

If you do not want to be convicted of your guilt maintain that conviction, if you do not want the jo experience of living each day in God's forgivenes Jesus Christ, if you do not want to be empowered t a living witness for Christ, then of course, do not your Bible. It is the "sword of the Spirit." It is "q and powerful."

Satisfying Answer

Erling H. Wold

have people read the Word so much that they ne personally attached to its message is the only to build stalwart saints, mature in Christ. Yet this point where most of us admit our profoundest ness. Pastor Thompson, requesting this article, said, . we feel that our whole Church needs to be ed to ways of getting into the Word of God." is the reason we list suggestive techniques.

Suppose we begin with a typical adult, who visits theran parish for the first time. He comes with a ground as varied as the flux and flow of American ous cross-currents can produce. He has likely been ed to one or more of the multitude of sects that pawned in uninhibited America. Perhaps he's a an Catholic, a stranger to the Bible; or a Jew, ully uninformed even about the Old Testament; erson who has long been confused by a bewildering of religious information from friends, neighbors, cations, or the "professionally religious." Disturbed, as but one request: "Where can I find the truth? re is the answer in this confusion of opinions?" r this reason, we have found it most effective to our adult study classes on the Bible alone. We lead into the Word. Other books are used merely for ence, and tracts are used to point up certain areas. the Bible is the chief textbook for the class. The of the Lutheran Church is that she needs no Key e Scriptures, no recorded messages from a human preter, not even a catechism to "interpret" the tures. When a person is faced with the Christ of Gospels, he no longer needs any other witness to ruth. "He that hath seen me hath seen the Father." hen a new convert is inducted into the congrega- he should find a series of Bible study opportunities able for his whole family. How can we be of help at point?

An "Operation Saturation" demands a mid-week hour in every parish. These hours can be varied a hymn-sing, free prayer for the sick and for nal and parish problems, outlines for home study. e is a wonderful camaraderie in a fellowship like something so wonderful that it can only be experi- d, not defined.

The Sunday morning Bible class for adults can topical study, particularly designed to condition le for service in the congregation. "Applied Scrip- expands the whole sweep of parish possibilities responsibilities, gearing adults to discover their -given gifts to be used in Christ's service.

(4) A weekly morning Bible study at the church appeals to women who have the time and interest to delve deeper. In monthly Bible Circles (sponsored by the Mission Guild), women meet in homes and discussion is encouraged. Leaders are trained by the pastor. These women's groups become the focal point for many neighborly invitations.

(5) A monthly Bible-based investigation into the teachings of the most active sects, like the Jehovah's Witnesses, is a must in most metropolitan areas.

(6) Shepherding groups can use simple study guides, like those produced by the LBI in their meetings.

1956 P-T-R SCHEDULE

October 14-18. . . . Eau Claire and Mondovi Circuits

October 21-25. . Fargo, Moorhead, Pelican Valley Circuits

November 4-8. . . . . Rock River Circuit

November 11-15. . . . . Willmar Circuit

November 25-29. . . . . Minot and Max Circuits

December 2-6. . . . . Green Bay Circuit

(7) Every young people's organization has its Bible study, and the young adults organization is encouraged to start Bible groups in their apartments and homes. The "Västerås" method can be used effectively here.

(8) Children can be gathered into neighborhood Bible clubs, giving them opportunities for mid-week adventures into their Bibles. These are excellent opportunities for evangelism as children invite their friends.

(9) Encouraging the purchase of recorded Bibles gives people opportunity to listen to the Word while normal household duties are carried on. They can be used in prayer chapels and for early morning devotional hours in the church.

Thus the cycle is completed. As people are trained with the Word, they go out to witness to their neighbors. And their neighbors are drawn to the congregation, where the Bible is the living authority and the satisfying answer to all their needs.

Visit to Norway

Fredrik A. Schi
President,

August 9-15, the annual meeting of the Commission on World Missions of the Lutheran World Federation met at Hurdals Verk, 85 kilometres north of Oslo. There were preliminary committee meetings before the Commission convened, and a follow-up appointment in London for discussions with representatives of the Colonial Office in the British Government. My participation was as a contact man for the Executive Committee of the Federation and as chairman of the Commission. Dr. Syrdal was present throughout the sessions of the Commission, representing the work of our Board of Foreign Missions.

Each annual meeting of the Commission acquires characteristics that typify its spirit and work; but I shall not report on the Commission's sessions, for Dr. Syrdal may wish to do that.

When I landed in Oslo Thursday evening, August 2, I was met by Bishop Johannes Smemo of Oslo and immediately taken to the Stefan Hotel where I became a guest of the Church. I had come to Norway on behalf of the Lutheran World Federation's work but the warm and friendly feeling of the Church of Norway for the ELC moved the Church to use this occasion to make that feeling known. Bishop and Mrs. Smemo, Church Minister Bergesen and his Ekspedisjonssjef Hansson, Dr. Bonnevie-Svendsen, and the Reverend Henrik Hauge, chairman and executive secretary respectively of Norway's contact committee (in relationships with churches outside of Norway and international church organizations) vied with one another to honor our Church in the hospitality that was shown. And Bishop Berggrav taxed his limited physical resources to attend two dinners given for me.

The Church of Norway has not forgotten what was done for its people under Dr. Aasgaard's leadership during the war years. And there is general gratitude for the help provided by our Evangelism Commission through the visits and work of Pastors Conrad Thompson, Agnar Tanner, and Oscar Hanson. Everywhere there was interest in the June convention's decision concerning the union documents. The eager concern of many was whether the proposed union will tend to wear thin the fraternal cords that have bound our two churches together. Everywhere there was the ready disposition to accept the prospect that our good relations will continue and to accept the ELC's action as a mark of mature response to the opportunities and tasks God has given in this generation.

In an audience with His Royal Highness, Cro Prince Olav, Regent of Norway, I brought the greeti of our Church. He remembers with much warmth visits he made among our people some years ba As he inquired about our Church and its work, he the first to volunteer that a movement toward un such as now occupies our attention is no reflection any desire to forget our heritage but rather an inv ment of it in larger areas. In the exchange of felicitati that concluded the audience, the Crown Prince as me to bring his greetings to the people of our con gations.

ELC travelers in Norway tend to come away comm ing on the limited church attendance which they obse But altogether too often they overlook the church wit the church, the numerous mission organizations v their schools, conventions, conferences, rallies, and stitutes. There are at least thirty private second schools (Bible schools, folk high schools, etc.), and large independent theological seminary that trains ab four pastors to every one at the university. Recently "small church" organization has been establishing t porary churches in new communities, nurturing congregations until they receive a pastor whose sa is assumed by the Government's Church Departm Visiting some of these churches with Bishop Sme I felt it was very much similar to a newly organi home mission congregation in this country.

Sunday, August 12, was a rainy day in Oslo. I not expected many people at the 10:30 morning ser at the Cathedral where I had been invited to pre but when I ascended the steps of the pulpit, I sa full church with people sitting in the choir chairs ur the pulpit. After the service it was a joy to me number of ELC tourists from scattered parts of country, people whose vacation plans had not o looked the Third Commandment.

I left Oslo as I had arrived, from Fornebu air Bishop Smemo, who was the first friendly face t sighted on arrival, was the last one to be seen in well and by his side stood Ekspedisjonssjef Han of the Church Department: bishop and layman jo in the benediction that accompanies even the wa of a hand when the spirit that provokes it is the S of Him in whose church all geography disappears.

ngress on Luther Research

E. Clifford Nelson
Luther Seminary, St. Paul

chief seaport of Jutland is the pleasant city of us on the Danish peninsula's east coast. This city),000 has recently become the home of Denmark's d university, whose lovely campus on the north- edge of the city was the site of the First Inter- nal Congress on Luther Research, August 13-18. hty theologians from fourteen countries heard o Dr. Hanns Lilje, president of the Lutheran d Federation, welcome the Luther scholars to the ress, which was called and sponsored by the LWF's nission and Department of Theology. Though ored by the LWF, the Congress was not meant a denominational affair. He expressed joy at being o greet Luther scholars from other than Lutheran hes and assured his hearers that the Federation's to provide the Congress with "full freedom and endence" of expression would be zealously guarded. ides the many Lutheran theologians from all over orld, participants included: Prof. Roland C. Bain- Yale University; Prof. Wilhelm Pauck, Union ogical Seminary, New York; Profs. E. Gordon and Philip S. Watson, Cambridge, England; n James Atkinson, Leicester, England; and Prof. Vinay, Waldensian Faculty, Rome, Italy.

tures on "Problems of Luther Biography" were given by Prof. Heinrich Bornkamm of the University of Heidelberg and Prof. Bainton. "Luther's Understanding of Holy Scripture" was discussed by Prof. Gerhard Ebeling, Zurich, Switzerland, Canon Atkinson, and Dr. Ruben Josephson, Uppsala, Sweden. "Luther's Doctrine of Sanctification" was the subject of papers presented by Profs. Philip Watson and Regin Preuter (Aarhus), chairman of the Commission of Theology of the LWF. Professor Wilhelm Maurer of Erlangen, Germany, and Prof. Jaroslav Pelikan of Chicago discussed "Luther's Ecclesiology."

At the conclusion of the week-long conference, there was unanimous agreement that the Congress represented a significant event in the history of Luther research. In order that future congresses of this nature might be held, the participants elected a Commission on Programs to consult with the Commission on Theology of the LWF in regard to planning the next Congress in 1960. Thereafter it is hoped the Congress will meet every five years.

Papers presented at the Congress will be published in German and English editions.

Luther Theological Seminary, St. Paul, was represented at Aarhus by Profs. Herman A. Preus, Warren A. Quanbeck, and E. Clifford Nelson.

ır Ministering to Men

Harold B. Kildahl

THE NINETEENTH SUNDAY AFTER TRINITY
October 7, 1956
Text: Matthew 9:1-8

est that we don't confuse the issues. That statement s to every situation in which Christ is revealed to the eternal Word.

s a relatively easy thing to be impressed—almost ing that is new or different impresses quickly. A nvention that makes "do it yourself" a bit easier tain to impress the addict. A new technique for ssing materials more quickly or for handling heavy faster, or for that matter a new cosmetic that ' will impress those who use the product. But, it for the purpose of impressing people that Christ into the world to minister to men.

e fact that He did impress people does not alter se at all. We read that "they were astonished," or 'they were amazed," or that "they marvelled at ' and I daresay that there are many in our day, ho are astonished, amazed, or who marvel at Him. vise, there are many in our day who are astonished o are amazed by the facile mind and the learned work of the Christian pastor as he goes about the weekly task of preparing a sermon, or teaching a class, or leading a discussion, or preparing a budget, or guiding a board meeting, or conducting a funeral, or any one of a thousand other tasks and duties that fall to him. But this is not the ministry to men.

Lest issues become confused, we had best agree that the prime purpose of His coming, the basic reason for His life and death, the only purpose of the Gospel is to save the souls of men—and this must perforce mean "the forgiveness of sins." This is it. This is the issue involved. This is the basic question that comes out of every situation in which Christ is revealed. Whether it is at Nain or as He is seen in the text, whether at Jerusalem or at Calvary, the forgiveness of sins, showing man what he is and revealing God as He is, is first and last the purpose of the Lord.

Thus Christ's basic ministry was always the same—to heal the souls of men. This is the ministry. This is the work of the pastor. This is the business of the Church as its ministry reaches out to the world around, and truly, it has no other business. Don't forget it, friend—our Lord Jesus Christ came into the world to save sinners, and our business as Christians is to proclaim that wonderful news to the whole world of men. Amen.

"Reading . . . Growing"

The motto for this year's LUTHERAN HERALD Campaign is, "A Reading Church Is a Growing Church." Certainly, the editor of this paper believes that to be a statement of fact. Nor does he confine his definition of reading as being limited to the church paper! However, we do most emphatically believe that one of the potent aids to growth in the Church, spiritual and physical, is the magazine which the Church has established and controls.

If that is true, there is a dual responsibility involved. It is the responsibility of the editor, his staff, and the publishing house of the Church to produce the kind of paper which will further the growth of the Church. But it is the responsibility of the Church itself—its pastors, its congregations, its people—to see to it that the church paper is disseminated and used. Co-operatively, the church paper thus becomes an avenue of growth.

We have stated before that the editor and his associates are placed at the judgment bar of the Church each October. Without a doubt, the response of the Church to the annual appeal for subscriptions is some sort of indicator as to how the Church feels about its paper. We know that a great many people subscribe because it is the official organ of their Church. No matter how poor the paper might be, they would still subscribe for it and loyally read it. However, there can be little doubt but that the size of our circulation and the quality of the magazine are inseparably linked.

At the outset of this year's campaign, and looking to the immediate future, we feel that we can promise the Church an improved official paper. The physical appearance has been greatly improved. The staff has been enlarged. That, in turn, is making it possible to have a better edited and produced magazine; we feel quite safe in promising a continuing upward progress on that score. In other words, fully realizing the failings of the paper and its staff, yet we cannot but be happy over the progress that the past year has brought and the promise which the future seems to hold.

We are hoping and praying that the pastors, the people, and the congregations as such will do what they can in securing our largest circulation. Whether the congregation decides to place the paper on its budget so that every family receives it, or whether the campaign is made for an increased number of individual subscribers, we hope that the ideal of "LUTHERAN HERALD in every home" will be held high. In a Church our size, a circulation of a hundred thousand should surely be the minimum! Actually, it should be twice that.

So the campaign is commended to the Church. If "a reading Church is a growing Church," LUTHERAN HERALD is anxious to contribute to the growth.

EDIT

Luther

By coincidence, the same mail recently brough annual membership figures compiled by the Di of Public Relations of the National Lutheran Co and a statistical release from the National Coun Churches. The former summarized the membersh uation of the Lutheran Churches of the United and Canada for 1955, the latter covered *all* c membership figures in the same area for the same

"Here and There" has already had a summary about Lutheran statistics. We revert to that point in order to supply fuller information and make additional comments. The National Council figures not been dealt with in our pages.

At the bottom of this page is a table showing current membership of thirteen of the sixteen Am Lutheran groups, together with two columns sho increases (in one instance decrease) from 1954 to The bodies are listed in the order of their size. three groups which made no report have a com baptized membership of only some 40,000, so omission of definite figures for them is not serious.

First a word about our own Church. To be su is gratifying to find us registering the largest per increase among the major groups. It appears to us the statistical adjustments of the past several years now been completed. The secretary's office assur that these are "clean" figures, representing the a size of the ELC. As many know, it was necessa correct some statistical irregularities which had d oped over the years which made for a somewhat un

LUTHERAN MEMBERSHIP (BAPTIZED)
United States and Canada

	1955	Increase over 1954
ULCA	2,270,702	64,422
Missouri	2,076,379	75,244
ELC	1,004,239	43,287
ALC	899,078	36,840
Augustana	536,886	19,918
Wisconsin	335,085	6,116
LFC	72,279	3,506
UELC	59,832	2,924
Suomi	34,814	1,500
AELC	22,340	493
Finnish National	8,624	437
Negro Missions	6,460	243
Lutheran Brethren	3,285	152
Eielsen	1,575	–50

No reports from Slovak Synod, Norwegian Synod, Fir Apostolic Church.

IALS

ncrease

ure of our membership for a couple of years. We know exactly where we stand.

et, as we study the figures, the thought recurs: *growth is far too slow!* It surely should not take people a year to gain 4½! We have no solution to r other than what we come with year after year: e emphasis on the "stewardship of souls"; increased ncial resources for Home Mission expansion; more encouraged to enter the ministry. Specifically, we me more and more convinced that the Preaching-ching-Reaching missions, or something correspond- to them, *must* be made a regular part of the pro- n of all the congregations. Before God, we simply not say that an increase of 43,287 souls in a calendar is worthy of a Church of a million members!

general religious picture presents some interesting s. The National Council of Churches calls attention ome of them: Total membership of all religious ies has passed the one hundred million mark for first time in the history of our country. That means 60.9% of Americans are church members. This pares with 57% in 1950; 47% in 1930; 43% in 1910; only 36% in 1900. A century ago, less than 20% of American people belonged to any Church.

he ratio between Protestants and Roman Catholics egards membership seems to be remaining the same, ade after decade. Protestants now number 35.5% of population, Romans 20.3%, which has been the roximate ratio for generations. In 1954, however, percent increase of the Roman Church was 3.1; of Protestant bodies, only 2.3.

Ve shall not go into detail in commenting on these res. One must rejoice, of course, at the constantly g proportion of church members to unchurched. wever, one does wonder to what extent the accessions esent actual commitments to Christ and His King- n. The great temptation in days when the Church opular" is to water down its message and standards rder to "cash in" on this popularity. The days of Christian Church's true greatness are connected n its times of tribulation, not popularity among men. hould sober churchmen the country over to face the ibility that the Church may be sounding an unclear mpet in the day when an especially wide door has n opened to it.

s a matter of fact, if growth in numbers is an end itself, it may be questioned whether a "watering down" process is the best means to the end. It is the "small" sects—Pentecostal, Fundamentalist, and others—which have for a number of years been showing the highest per cent increase. And no one has ever accused them of watering down their message!

We thank God for every token of growth in the Kingdom. Only let the figures be soberly interpreted by individual Christians as well as by Churches in the light of responsibility and accountability.

It Takes More Than a Campaign!

About the time this issue appears, somewhere between 1,000 and 1,500 of the congregations of The Evangelical Lutheran Church are engaged in a period of intensive Bible study. The plans were outlined in the Parish Education issue of LUTHERAN HERALD a few weeks ago. The plan suggests that pastors and other competent Bible teachers be invited from congregation to congregation on an exchange basis. A great many congregations are studying *Acts,* as the Division of Evangelism has suggested.

We hope that this movement will be successful. If it is, it will be but the latest in a great many such attempts at encouraging Bible study. We cannot remember the time when such efforts were not being made. All of them, we are sure, have been of blessing.

Yet we have the uneasy feeling that we are becoming so "campaign acclimated" in our Church that it is essential to stress what should be an obvious fact: "It takes more than a campaign." The results a campaign can hope to attain are many, that is true. The fact that the Word is being studied is in itself result enough; the promise holds that God's Word shall not return void. The fellowship in prayer and study has priceless value, too. In so far, the more campaigns the better, of course.

However, the one outstanding result of the campaign should be to demonstrate that campaigns in themselves are of limited value, and that Bible study must become more and more a part of the congregation's life, as it is of the individual believer's life.

Whether it is fortunate or unfortunate that the Bible reading emphasis throughout the Church comes just as the congregations are also preparing for the Every Member Visit, with the Every Congregation Visit just around the corner, we do not know. There seem to be more "movements" and "campaigns" and "projects" every year. Perhaps the great advantage of these coming so close together is that they may all serve to emphasize the "total stewardship of the Christian." Actually, everything the Church undertakes, whether through an overall organization or through the day-by-day ministry of the congregation has the same purpose: that the name of Jesus may be known and His Kingdom spread.

The Bluejacket Choir at the Great Lakes Naval Training Cen
Great Lakes, Ill., has gotten almost all of its directors from
membership of The Evangelical Lutheran Church. Pictured h
are four of them: at the left, Chaplain Hjalmar F. Hanson,
pastor at Granite Falls, Minn., who founded the choir in 19
center, Chief Machinist John Soltvedt, choir adjutant, an
member who hopes some day to enter the ministry; right, Chap
Thomas Severtson, most recent director during a tour of duty
Great Lakes; and, seated, Mr. Elmer D. Sandager, former A
enlisted man and Air Force captain, now a resident of Waukeg
Ill., who is the choir's latest director. Not pictured is Prof. Sig
Steen, now of Wagner College, Staten Island, who succee
Chaplain Hanson as director.

The Bluejacket Choir

Pictured at the right is the Bluejacket Choir during the war. Directing a rehearsal is Chaplain Hanson who was the director during the World War II years. The choir sang on two weekly coast-to-coast broadcasts as well as at services at the station. Chaplain Hanson states that there are 25,000 "alumni" of his choir.

Chaplain Severtson is pictured at the
teaching a class at Great Lakes, one o
many duties he had as chaplain, in add
to directing the Bluejacket Choir.

All pictures are Official U. S. Navy Ph
graphs.

editations for the Family Altar

J. R. Hestenes

TOWARD THE TWENTIETH SUNDAY AFTER TRINITY

pistle: Ephesians 5:15-21 **The Gospel: Matthew 22:1-14**

Monday, October 8
MY TIME
Read Ephesians 5:15-21

k carefully then how you walk, not pise men but as wise, making the f the time, because the days are

e is something that really belongs l. He lends it to me and lets me use wish. But to guide me in its use, reminded me that I am answer- Him. And the Bible keeps remind- that the best use I can make of to glorify God.

n I understand time as something s, I will never be happy merely g it. To waste time is to sin, and omething go past that can never be l.

I says that we are to make the most time. Each day should be filled nonest toil, prayer, Bible reading, lness to others, and good recreation. when day is done I may retire with ling that another day of grace has ell spent with God and for Him.

e me the sense of the importance of ay, Heavenly Father, and help me each day to its finest fulness.

Tuesday, October 9
ON BEING HUMBLE
Read Matthew 23:1-12

He who is greatest among you shall be your servant; whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

If I am under God's grace one of the first lessons I have learned is that there is nothing about myself that has made me a child of God. It wasn't my merit, but God's grace, that saved me. God rescued me not because of what I am, but in spite of what I am.

Therefore, when I look about me at my fellow men, especially those who also are God's children, I realize that we are all equal in the respect that we are all sinners saved by grace. Perhaps we are richer or poorer in this world's goods, or we are better or lesser known to people. These differences are not of any importance. We are all equal in our dependence on God's mercy and grace.

Jesus reminds us that we are all brothers. We are not fathers or masters to lord it over one another. We are servants of God and of one another.

Wednesday, October 10
WHAT A FEW CAN DO
Read Romans 11:1-6

So too at the present time there is a remnant, chosen by grace.

The people of God were not rejected altogether, because there were among them a few who believed in God and His Christ. This was true at the time of the prophet Elijah, and it was true at the time of Christ. The few have always been on hand to hold God to His promises.

It is not our place to say whether only a remnant believes in Christ today. There are more people interested in church and coming to church than ever before, but that does not mean that there are more true Christians. We are thankful to God that more people are being exposed to the Word, for that means the Holy Spirit has greater opportunity to reach the hearts of people. But we sometimes wonder if there are relatively few true Christians, whether Christianity has a chance against the world.

The answer is yes. God is faithful. But let each of us examine ourselves to see if we, personally, belong to Christ.

✚

Thursday, October 11
MIXTURE
Read Matthew 13:47-50

in the kingdom of heaven is like which was thrown into the sea athered fish of every kind.

se words of Jesus remind us of arable on the wheat and the tares. grew together until harvest time. is with the net. It sweeps through a and gathers fish of every sort, good and bad. The Kingdom of n on earth has a mixture of good ad, the believing and the unbelievThose who are true followers of and those who attempt to serve and the world. It is only at the at the separation will come. "The will come out and separate the om the righteous."

ile it is true that sincere followers rist must live in an atmosphere there is a mixture, they themselves take care that they do not become up. They must know for sure they themselves stand and con- in the faith. By their faithfulness, can use them to lead others to be- separated unto Christ, even now. ness in faith is a great witness.

✚

Friday, October 12
THE TRICKY HEART
Read Hebrews 10:26-31

For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sin.

How this verse should awaken us to realize how evil we can be! We can and do sin against God even though we know that it is sin, and even though we know that He has paid the penalty for our sin. Yet how easily and thoughtlessly we can go right ahead and commit sin, sometimes repeating the same sin time and again!

Why doesn't our conscience stop us? Why doesn't our heart put up a warning so that we do not keep on with the wrong? The answer is that the human heart is full of deceit; it can be tricky. It can "go to sleep," it can do what is called "rationalizing." It can say, "This isn't sin." It can trick a person away from God so that he is lost forever.

We must pause and examine ourselves to see if we have been thus led away from the truth. If we confess our sin God is faithful to forgive us our sins and to make us clean.

✚

Saturday, October 13
THIS IS A VINEYARD
Read Matthew 21:33-44

There was a householder who planted a vineyard . . . and let it out to tenants, and went into another country.

This parable has to do with what the Jewish nation did with Jesus. Because they did not accept Him, they were left to themselves and Jesus was preached to the Gentile world.

All of us are tenants in God's vineyard. We are to bear the fruits that come as a result of being in the vineyard. We have Christ. We must live lives that reflect Him. If we do not, something is all wrong. Furthermore, if we do not let Christ influence our lives, we will lose Him.

Why shouldn't I give God the "fruits of the seasons" since I am in the vineyard? In what better way can I show my gratefulness to Him? In what possible better way can I use my life than this?

The more I live for Christ and for my fellow men, the more Christ increases in me.

Be Thou my All in All, O Christ. Let my life be a service to Thee. Increase in me until I become solely Thine. Amen.

Gerhard E. Lenski

Washington Comment

INTEGRATION CONTINUED

"The South Digs in to Fight Mixed Schools!" This is the heading of a recent report on the progress of integration. Now that public schools have opened, resistance to the Supreme Court's decree has become more than something passive or merely vocal. Delaying tactics and oratory are being set aside in favor of downright resistance. Virginia, led by its militant Governer Stanley, heads the opposition. In a number of towns in Tennessee, the presence of armed militia has been required to avoid riot and violence. Alabama voters have recently adopted an amendment to their state constitution empowering the state legislature to abolish public schools if necessary to avoid integration. In the seventeen states neighboring those of the Deep South, where integration had made some headway, progress is now slowed up or stopped altogether.

As one reads the reports that crowd the daily press, he is made to feel that our Supreme Court judges did not reckon realistically with the problem they were electing to solve. Few will dispute the moral justice of their decree in this land where human rights are respected and the Christian religion highly honored. At the same time, it is over-sanguine expectation to assume that the passing of a Court decree will ever quickly abolish racial, social, and cultural distinctions so firmly entrenched in stubborn human nature. How bridge the deep gulfs that divide? How ease these racial tensions? These are hard questions. They are the deeper questions which must be dealt with, and they happen to be the very questions which, unfortunately, the Supreme Court has not answered.

It is not too much to say that what the Court has left undone, the Christian Church must now do. Human nature must be changed before it can be commanded. And once it has been changed by redeeming grace, it does not need to be commanded. All this can be reduced to some simple, practical rules to fit the present problem. Our militant white objectors need a more Christian spirit, more patience, forbearance, love. They need more respect for law, more concern for the down-trodden, a greater willingness to sacrifice and to work the problem out as Christ would have them do. Our Negro leaders—they rightly labor under the sense of a great injustice done them. But they still need patience, forbearance, and love. They must not use force or violence or undue pressure. Only the redeeming power of the Gospel can create these things in contentious hearts and so make the solution of this integration problem possible. *What the Court has left undone, that the Church must now do.*

A WARNING WORD

Through the Washington press, Dr. E. Gurney Clark, speaking for the American Social Hygiene Association, offers a "warning" to the American people to the effect that venereal disease is still a real menace in our land. Two factors, the doctor declares, are contributory: one, the postwar moral letdown, which is still very much in effect; the other, the easy penicillin cure, which is not as easy as presumed and which has caused both the doctors and those needing their help to relax their guard.

While new cases of infection are constantly dealt with (last year some 240,000 new cases of gonorrhea reported), probably only a fracti those infected actually come for cal help at the time when such might most avail. At this time, de Dr. Clark, some 1,900,000 people United States have syphilis and treatment. During this year, 5,000 die of this dread disease and more will be placed in mental in tions.

The answer? The doctor gives part, and what he says makes sense. Health agencies must inte their programs. Doctors must and warn, as well as heal and and collect fees. Finding one inf person, they must diligently seek the other. Schools need to impar formation. Communities must be to root out centers of contagion. home must assume a greater re sibility. Parents must cooperate Clark says of the latter:

"By working hard at the job of parents, they can raise children will not turn to promiscuity to pensate for the love they miss at ho

One further help Dr. Clark fa mention—that of religion. Behin curative and preventive measures lie the moral character which C tian faith geared to the Christian of life alone can create.

JOHN FOSTER DULLES

It would be hard to imagine an more difficult, more fraught with gerous pitfalls, more exposed to p criticism than that of being Secr of State for the United States in t like the present.

Many critical and unkind thing continually being written and about the present occupant of thi sition—Mr. John Foster Dulles. S as our personal observation goes, are mighty few words that are plimentary or even slightly ap ative. We have recently read the praisal of Mr. Dulles written by of our ablest Washington colum Mr. Joseph C. Harsch, who is a w for the *Christian Science Monitor* a news analyst for NBC. This appr found in the September issue of *H er's Magazine,* calls Mr. Dulles "a complicated person." It describes as being adroit in reconciling irr cilable issues. It speaks of his "

iavellian skill" in pleasing the ving of the Senate while quietly g the way for peace with the munists. It describes him, as a Presbyterian, breaking off rela- with his son Avery when the joined the Roman Catholic h, but establishing relations again e the photographers" when he e a candidate for public office.

We are in no position to evaluate testimony of this sort, to know whether it is factual or more on the fanciful side. We do, however, find ourselves feeling sorry for any public official who must carry a load as heavy as that which Mr. Dulles does. It may be that Mr. Dulles is all that Mr. Harsch says he is and even worse. In any event, as our representative before the world in these dangerous days, he does need our sympathy, our confidence, and our co-operation. We may not be able to help him very much, but some things we all can do. We can be slow to believe the worst, and willing and eager to believe the best. We can pray for him. We can exemplify the good we want him to espouse, as well as excoriate the bad which we hate.

ere and There on the Christian Front

Edited by Raymond M. Olson

LICAN BISHOP DS PROTEST

Ambrose Reeves, Anglican Bishop hannesburg, appealed to the gov- nt "in the name of religion and nity" to halt implementation of roup Areas Act in South Africa. statement signed by 24 other nent citizens he assailed the nness and injustice" of the plan to t non-white communities in Jo- sburg, Sophiatown, Pagetown, lare and Albertsville, to make or white developments.

e Group Areas Act was passed e nationalist government in 1950 s scheduled to go into operation year. "The proclamations have ed a state of affairs which cannot fended by those who believe in n rights and freedom," Dr. s declared. "It is a situation t calls for protest from all decent ns. We call upon all white South ans to join us in this appeal. We not stand silently aside while our hite fellow South Africans face uprooting and economic ruin. t not be said that we failed to to the aid of those in our South an community who are threatened wrong in this grave emergency." e group pointed out that the or- for non-whites to leave their s would uproot not only natives nany settled communities of In- Malayans and Chinese.

HERANS DECLINE MERGER STUDENT GROUPS

Council of the Lutheran Student iation of America, meeting in Gettysburg, Pa., declined an invitation to join in a proposed merger of three denominational student groups. Involved in the union are the Westminster Fellowship (Presbyterian Church in the U. S. A.), the United Student Fellowship (Congregational Christian Churches and Evangelical and Reformed Church), and the Disciples Student Fellowship (Disciples of Christ). The groups are considering a plan of union that would create a United Campus Christian Fellowship for a joint ministry to students and faculties at colleges and universities over the country.

"The Lutheran Student Association occupies a unique relationship to the Lutheran Churches which is not comparable to that which exists between your student movements and their respective Church bodies," the delegates said in replying to the invitation.

The reply added that the association is an autonomous group "which seeks to play a prophetic role in the move toward Lutheran unity. We feel we can make a more effective witness in

RNS Photo

LEAD CHRISTIAN YOUTH MOVEMENT—Leaders of the United Christian Youth Movement are shown at a meeting of its General Council, Williams Bay, Wisconsin. Left to right are: Gladden Schroek of Nappanee, Ind., new Christian Witness chairman; David Young of Camp Hill, Pa., new Christian Faith chairman; Marge Platt of Fargo, N. D., out-going Christian Witness chairman; Frank White of Due West, S. C., out-going Christian Faith chairman; and Charles Boyles of Jackson, Miss., chairman of the UCYM. The UCYM is the youth organization of the National Council of Churches.

this area at this time by remaining structurally independent." The group expressed the hope, however, for "continued cordial relationships" within the United Student Christian Council.

CALLS FOR MORE THEOLOGY

Theology must again become the "Mother of the Sciences" if modern thought and life are not to be completely secularized. This was the position taken by Dr. Eric Baker, secretary of the Methodist Conference of Great Britain when he addressed the third Southeastern States Faculty Conference. The meeting, attended by 250 teachers from more than 100 southern colleges and universities, was sponsored by the boards of education of The Methodist Church and the Presbyterian Church in the U. S. (Southern).

Dr. Baker said the Christian teacher must "stand forth in the freedom that boldly exposes the limitations of natural science to save men from despair and destruction." He said the interest shown shown by British students and teachers in Christianity in recent years is due, in part, to the realization that "scientific answers are not enough." He added that this interest was not yet widespread among the British masses.

He called upon the educators to make clear "the Christian doctrine of man" in the modern college and university. "Man is not just instinct plus intelligence," he said. "Man is able to maintain and pursue ideals. Jesus Christ has revealed the fundamental truth about man, his nature and destiny."

CANADIAN BAPTISTS PUSH EVANGELISM

Canadian Baptist leaders, faced with a steady decline in church membership, mapped plans for a series of evangelism projects at the triennial assembly of the Canadian Baptist Federation. Dr. P. P. W. Ziemann, chairman of the committee on evangelism, told the delegates that membership in the Baptist Convention of Ontario and Quebec had dropped 18 per cent and that of the Baptist Union of Western Canada, nine per cent. Only the Baptist Convention of the Maritimes had shown any increase—seven per cent—he said. The three groups make up the federation.

Dr. Ziemann blamed the losses partly on intermarriage of Baptists to members of other denominations. He said only 42 per cent of Baptist men marry women of the same faith.

The delegates approved a special evangelistic campaign next year which will feature Ivor Powell, evangelist from Wales. He will tour the ten Canadian provinces, meeting with Baptist and conducting evangelism seminars. The federation will also join with U. S. Baptist bodies in a five-year program of evangelism that begins in 1959. It will emphasize evangelism, church extension, leadership training, Bible study, world missions, stewardship, and enlistment.

LUTHER LEAGUE CONVENTION—This covered wagon symbolized the western theme of the 34th biennial convention of the Luther League Federation, the first ever held in the far west. It was held at Parkland, Washington. The League is the youth organization of the Lutheran Free Church. Total registration at the six-day meeting was 801, setting a new convention attendance record. Elected president of the Federation was the Rev. Harry Sorenson, pastor of Zion Lutheran Church, Minot, N. D.

RNS Photo

NL

NEW LWS DIRECTOR—The Rev. Bengt Hoffman from Trollhattan, Sweden, was elected director of the Lutheran World Federation's Department of World Service in August. His election was announced by the LWF Commission on World Service meeting in London, where this photo was taken. Pastor Hoffman is former Church Aid secretary for the World Council of Churches in Austria and Germany. He has also served as secretary for the World Student Christian Federation.

WORTHY OF NOTE . . .

A credit course in the origins and interpretation of the Bible will be taught this fall on WUNC-TV, the educational television station of the University of North Carolina. . . . Delegates to the triennial General Synod of the Evangelical and Reformed Church unanimously approved a proposal for merger of their denomination with the Congregational Christian Church, paving the way for a joint meeting of the two bodies in Cleveland in 1957.

CORDIA HOST TO THREE CONFERENCES

rdia College in Moorhead, Minn., e the scene of three important gs October 4, 5, and 6.

20th annual conference of the ation of Lutheran College Fac- will meet on Friday and Satur- October 5 and 6, on the college s. The theme for this year's con- e is "The Church's Stake in Lib- rts Education," and will feature ses by Dr. Joseph Sittler of Chi- Theological Seminary, Maywood; eidar Thomte of Concordia Col- nd Dr. O. P. Kretzmann, presi- of Valparaiso University. Panel ers who will discuss topics re- to the conference theme will be Martin Quanbeck of Augsburg e, Dr. Kenneth Bjork of St. College, Dr. Sherman Hoslett of r College, and Dr. Floyd Mar- of Gustavus Adolphus College.

Association of Lutheran College ies is an organization of faculty ers at Lutheran colleges in the d States. President for 1956 is Stanley L. Olsen of Augustana e, Sioux Falls.

addition to the various formal ns of the conference, there will be nal fellowship and opportunity it an art exhibit at the Berg Art r on the Concordia College cam-

feature of this year's conference e a special tribute to Dr. J. C. K. , retiring executive director of the rtment of Christian Education of Evangelical Lutheran Church. Dr. was active in the organization of ssociation and has been affiliated it since its beginning.

ding the meeting of the Associa- f Lutheran College Faculties will onference on the Recruitment and ing for Church Vocations, spon- by the Department of Christian ation. This conference is being in response to numerous requests n opportunity to discuss ways in young people of the Church may be recruited and trained for vocations in the Church. The need for pastors, missionaries, and other ordained personnel in the Church will be discussed, but there will be special emphasis upon various ways to supply the growing need for laymen and women in various church vocations, such as parish work, Christian education, church music, social welfare, and other fields.

Dr. J. C. K. Preus is calling the conference, under the sponsorship of the Board of Christian Education of The Evangelical Lutheran Church. Dr. Morris Wee, Madison, Wis., will preside at the sessions, which begin Friday morning and conclude late that afternoon. Among those present as resource persons and to present information regarding various phases of church vocations will be Dr. F. A. Schiotz, president of The Evangelical Lutheran Church, and Dr. A. N. Rogness, president of Luther Theological Seminary.

The morning sessions of the conference will be devoted to a panel and group discussion of methods for training lay workers in the colleges and institutions of the Church.

The Board of Christian Education of The Evangelical Lutheran Church will also meet in Moorhead in connection with the conferences listed above. Among special items of business will be a report by Professor Carl R. Narveson of Concordia, who has completed a two-year study of the church school curriculum. The Board will also deal with matters pertaining to the proposed union of churches as this relates to the educational institutions of The Evangelical Lutheran Church.

This will be the last regular meeting of the Board of Christian Education before the retirement of Dr. J. C. K. Preus.

Dr. Morris Wee is chairman of the Board, the Reverend Edward W. Nervig of Aberdeen, South Dakota, is vice chairman, and Dr. A. J. Tolo of Dows, Iowa, is secretary.

NEWS NOTES . . .

Miss Margaret Oppegard, for the past five years administrative assistant in the Division of Higher Education, left during September to enroll as a student in Union Theological Seminary in New York City. Miss Oppegard is a graduate of Concordia College, and taught business education for a few years before joining the Department of Christian Education in 1951.

At opening convocation of Augustana College, Sioux Falls, on September 13, Dr. Richard Solberg was awarded the German Officers' Cross in recognition of his work as senior representative of the Lutheran World Federation in Germany. Presenting the medal for West German president Theodore Heuss was German Vice-consul Ingendaay, who traveled from Chicago for the ceremony. The complete title of the honor he conferred upon Dr. Solberg is the Officers' Cross of the Order of Merit of the Federal Republic of Germany.

Miss Arlette Pederson, assistant registrar of Augustana College, was assistant leader for the study tour on "The Church and Social Welfare" which visited 11 European countries during the summer. The group attended the International Conference of Social Workers in Munich, with representatives from 52 different countries. Dr. William J. Villaume, the U. S. tour leader, delivered one of the addresses at the conference.

Miss Pederson reported that the principal difference in social work philosophy between Europe and the United States is that in Europe they are more concerned with the physical well-being of the people, the immediate need for food, clothing, and housing, while in the United States more emphasis is put upon the psychological aspect of social welfare.

Miss Pederson has been asked to help plan a similar tour to the Far East in 1958, when a tour of Hawaii, Formosa, India, Japan, and perhaps Australia is being considered.

Within the E.L.C.

REED ORGANS FOR TANGANYIKA

The secretary-treasurer of the Lutheran Church of Northern Tanganyika, the Rev. Ephraim Amos, who is now attending Luther Seminary, has reported a need in his church for reed organs. Many churches in this country have relegated their old organs to basements or storerooms. These organs can be put to good use. Any church interested in reconditioning and sending an old organ to Tanganyika can obtain information or an assignment from Philip Jorgensen, Luther Theological Seminary, Como Ave. and Luther Place, St. Paul 8, Minn.

INTERCULTURAL OUTREACH

The Division of American Missions of the National Lutheran Council announces six workshops on intercultural outreach, to be held as follows:

Concordia College, Moorhead, Minn. —Oct. 10-11.

Gustavus Adolphus Church, 155 E. 22nd St., New York City—Oct. 25-26.

Angelica Lutheran Church, 1345 S. Burlington Ave., Los Angeles—Nov. 1-2.

Good Shepherd Lutheran Church, 697 Marlu, Pocatello, Idaho—Nov. 8-9.

Houston, Texas—Jan. 17-18.

Chicago, Ill.—March 14-15.

Among the topics which will be covered in these workshops are: the scriptural and theological basis of intercultural outreach; the cultural clash; the congregation facing an intercultural community; the church at large. The Rev. Alf M. Kraabel is secretary of the department for intercultural outreach.

RURAL LIFE CONFERENCE

The annual Rural Life Conference will be held at Concordia College on Tuesday, Oct. 16. The theme is "A Church Conscious of the Total Needs of Man." Among the speakers are the Rev. Bjorn Nielsen (ELC) and Prof. A. D. Mattson (Augustana).

PERSONS

The Rev. Harold E. Everson, pastor of Lands and Minneola parish at Zumbrota, Minn., has resigned to accept a call from the Home Mission Board to Commack, Long Island, N. Y. Pastor Everson will leave Zumbrota on Nov. 1.

The Rev. C. T. Jenson has resigned his pastorate at the Big Bend, Westbank, Jevnager, and Mandt parish near Montevideo, Minn., after 34 years of service. His resignation takes effect on January 1.

On the way back to their mission field in South Africa, **Dr. and Mrs. Erling Hestenes** had the privilege of becoming personally acquainted with the Prime Minister of South Africa, Mr. Strydom, and his wife, who were on the same ship. The Hesteneses hope that sometime this personal contact with the Prime Minister might prove helpful to the work of the American Lutheran Mission in South Africa.

The Rev. Jesse E. Thorson recently completed his 35th year of service at Our Saviour's Church in Chicago.

Miss Ruth Stadem of Bryant, S. Dak. is the new parish worker at Our Savior's in McIntosh, Minn. She attended Augustana Academy and LBI, and has been parish worker at Sisseton and Volga, S. Dak.

Progress Report

LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.

September 10-14, 1956

Assurances	
To January 1	2,220
September 10-14	55
Total Assurances	10,844
Arrival of Refugees	
To January 1	61
September 10-14	511
Total Refugees Arrived	9,038

DISTRICTS

Eastern

Brooklyn, N. Y. Miss Eva Lundberg of Aurskog, Norway will succeed Mrs. Alma Musaus as parish worker at Trinity Church. Miss Lundberg was trained in inner-mission schools in Norway and at Lee Abbey, a Ch training center of the Church o land at North Devonshire, En Miss Lundberg has lived in Br for the past year.

Staten Island, N. Y. The corne of the new building for the Eg theran Home for the Aged wa on September 16.

Spring Valley, Wis. The Rev sten Smeby, pastor of the Sprin ley parish for the past six year resigned to accept a call to Fir theran Church, Cresco, Iowa. H begin his work there Nov. 1. F ing his resignation, St. John's c gation voted to withdraw fro parish and to call their own past

Strum, Wis. The Rev. Harv Berg, until recently a chaplain armed forces, was installed as of the Strum Church on Sept. 9 Rev. J. C. Thompson of Nelson, acting president of the Mondov cuit, officiated at the installation ice.

Eau Claire, Wis. Our Sa Church is engaged in a budget sion program supervised and d by Thomas White and Associa Chicago. The five-week progr being undertaken simultaneously preparations for a P-T-R Missio 14-18.

Northern Minnesota

Moorhead, Minn. The Lut churches in Moorhead took part city-wide religious census on Sep All the churches in the city coope and a section of the city was nated for each congregation t vey. Information from the censu made available to the churches a ing to the preference indicated.

Southern Minnesota

St. Paul, Minn. The annual City Lutheran Reformation F will be held in the St. Paul Audit on October 28. Speaker will b Honorable Dr. A. M. Tambunan uty Speaker of the Parliament of nesia. Mr. Tambunan is a mem the Batak Lutheran Church.

Northfield, Minn. St. John's C recently dedicated a new mission the Lium Memorial Mission C The house was constructed in with funds donated by Mrs. A Lium in memory of her son. Th missionaries to occupy this hom the Rev. and Mrs. Kenneth Ste and their two children, who ha cently arrived from Japan.

ert Lea, Minn. The Hon. Orville an, Governor of the State of sota, spoke at a dinner for the of First Lutheran. His subject The Christian's Responsibility to ' The Rev. Melford S. Knutson tor of the congregation.

Louis Park, Minn. The West- Choristers, composed of boys and selected for special choral train- om the Choir School of West- Lutheran Church, gave a vesper t on Sept. 23. Part of the pro- consisted of a 20-minute sacred Accompaniment was by the section of the Westwood orches-

Central

ux City, Iowa. The Rev. G. O. eth was installed as associate and ion pastor at First Lutheran h on Sept. 9. The Rev. P. E. Tassel is pastor.

e

monton, Alta. About 30 Lutheran hes from five synods will take n a Lutheran Evangelism Mission all. There will be a Leadership on Nov. 4, and a Community Rally on Nov. 9.

monton, Alta. The Rev. Conrad nd of Mount Zion Church spoke the CBC Church of the Air on ay, Sept. 30. The three ELC s in Edmonton, Central, Calvary, Mount Zion, sang.

IVERSARIES

Fiftieth at Greenwood

eenwood Congregation near brook, Minn., observed the fifti- nniversary of its founding Sep- er 1-3. Among the speakers were ollowing former pastors: E. W. r, Minneapolis, K. A. Knutson, ell, S. Dak., and Edward Living- Cass Lake, Minn. Present pastor e Rev. E. Gunderson.

Centennial at Vermont

hundred years of congregational was observed by the Vermont ch near Black Earth, Wis., Aug. . A banquet the 24th, at which mer pastor, the Rev. Hector Gun- n, Madison, Wis., spoke, was at- d by more than 500 people. Sat- y, the Rev. Edwin S. Barsness, tch, Idaho, a son of the congre- n, spoke. Dr. J. A. Aasgaard hed at the festival services Sun- day forenoon. Present pastor is the Rev. Oliver Solberg.

"Thank Thee for Thy Bounty"

A FALL FESTIVAL NAPKIN

This napkin will add much to the thanksgiving spirit that is a part of all church dinner occasions in the Fall. The napkin is a pleasing yellow with the design in yellow-gold and brown—very neat.

Cellophane-wrapped package
100 full crepe napkins, $1.00

Augsburg Publishing House, Minneapolis 15, Minnesota

ANNOUNCEMENTS

Annual Convention of the **Spokane Circuit** on Oct. 21-22 at Trinity Lutheran Church in Coeur d'Alene, Idaho. The Circuit Brotherhood will meet on Sunday afternoon, and the WMF workshop will be held on Monday.

Austin LDR Circuit Convention on Oct. 6 at Blooming Prairie, Minn. Speaker: Missionary Gordon Tang.

St. Ansgar Circuit LDR Convention on Oct. 7 at Immanuel Lutheran Church, Forest City, Iowa. Speakers: Mrs. Roy Harrisville and Mrs. Orville Sanderson.

WMF Conventions

Brookings Circuit, Oct. 9 at the city auditorium, Bryant, S. D.

Blue Earth Circuit, Oct. 2 at South Blue Earth Church near Bricelyn, Minn. Speaker: The Rev. Ruben Mostrom.

Lakota Circuit, Oct. 8 at Petersburg, N. D.

Austin Circuit, Oct. 10 at LeRoy Lutheran Church, LeRoy, Minn. Speakers: Mrs. Peter Fossum and Missionary Leroy Johnsrud.

Sisseton Circuit, Oct. 11 at Wilmot Lutheran Church, Wilmot, S. Dak.

Hudson Circuit, Oct. 10 at Bethany Church, Grantsburg, Wis.

Fergus Falls Circuit, Oct. 3 at Foxhome Lutheran Church, Foxhome, Minn. Speaker: The Rev. Pernie C. Pederson.

Valley City Circuit, Oct. 1 at First Lutheran of Litchville, N. Dak. Speaker: Missionary Laurel O. Johnson.

Mt. Horeb Circuit, Oct. 9 at West Wiota Lutheran Church. Speakers: Miss Victoria Ronning and Missionary Raymond Mathre.

Rice Lake Circuit, on Oct. 2 at Spooner, Wis.

Green Bay Circuit, on Oct. 4 at Trinity Church in Ishpeming, Mich. Speakers: Mrs. Talbert Ronning and Missionary Leroy Johnsrud.

Milaca Circuit: Workers Conference on Oct. 26 at Long Prairie, Minn. Speaker: Miss Alice Sanne.

CHANGE OF ADDRESS OF PASTORS

Harvey M. Berg, Strum, Wisconsin, 9-9-56

Robert L. Boxrud, Watson, Minnesota, 10-1-56

C. O. Brecto, Maxbass, North Dakota, 9-4-56

J. Wm. Carlson, 2152 Holbrook Drive, Concord, California, 9-12-56

E. S. Ede, Grant and Webster Sts., Fairmont, Minnesota, 9-1-56

G. O. Evenson, 6253 Southwood Ave., St. Louis 5, Mo., 9-12-56

Harold Farseth, 130 W. 48th Street, Minneapolis 9, Minnesota, 10-1-56

Donald M. Flaten, 55 Rue Monge, Paris 5e, France, 9-11-56

Wendell W. Frerichs, Paradiesstrasse 14, Binningen (Baselland), Switzerland, 10-1-56

S. Philip Froiland, 67 Hammond Street, Cambridge 38, Mass., 9-10-56

G. E. Frost, Luther Seminary, St. Paul 8, Minnesota, 9-1-56

Sev. Gjerde, Thompson, Iowa, 7-8-56 (Temp.)

G. Gunsten, 1008 S. Spring Street, Northfield, Minnesota, 10-1-56

Gordon J. Hanson, 650 Alma Ave., Oakland 10, California, 9-1-56

A. S. Haugen, 621 14th St. S. W., Rochester, Minnesota, 9-1-56

Sheldon E. Hermanson, 3605th Nav. Tr. Wg., Ellington AFB, Houston, Texas, 9-12-56

J. J. Jacobson, Mahnomen, Minnesota, 9-1-56 (Temp.)

Fredric M. Norstad, 8501 Thomas Avenue South, Minneapolis, Minnesota, 9-7-56

Henning Olsen, Sarles, North Dakota, 10-1-56

Lloyd P. Roholt, 2304 Willard, Milwaukie, Oregon, 10-1-56

Arthur W. Sorensen, Rothsay, Minnesota, 10-1-56

L. O. Sunde, Box 356, Alasta Dr., Camarillo, California, 10-1-56

Orville Walters, 55 Rue Monge, Paris 5e, France, 9-7-56

THE PARISH CONSERVATION SERVICE

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

293 acre farm, SW Minn. About 275 acres cropped. Good set of buildings. High type farm in Lutheran community. $175 an acre. Also 180 acres in same locality at $150 per acre. 481-1A

240 acres with good buildings in SW Minn. near Madison. Lutheran community. Priced at $125 per acre, $7,500 will handle. 481-2A

320 acres in Lac qui Parle Co., Minn. Modern 7 room house, hiproof barn, silo, hog house, corn crib, 2 granaries, dble. garage, hen house, pressure water to bldgs. $100 an acre. 481-3A

240 acre farm, Norman Co., Minn. About 200 acres in field, on good gravel road, REA, school bus, milk and cream route, mail route by door. Good soil. Good house with full basement, granary, garage, new well with steel curbing. Near Lutheran churches. Price —$12,000 for quick sale. 481-4A

400 acre excellent grain and stock farm in Nelson Co., N. D. Good soil, modern house, REA, all buildings in A-1 condition. Close to highway, school and Lutheran church. 481-5A

82 acre farm, west central Wis., 47 acres under plow. Bldgs. in excellent condition: 3 bedroom house, modern, with bath; basement barn; cement silo; 3 car garage; other buildings. Well located on state highway, near 2 Lutheran churches, grade and high school; good bus connections. Will sell house with few acres separately, if necessary. 481-6A

Businesses

Bakery, retail, and coffee bar in S. D. county seat town of 3,000. Moderate rent. Well equipped. Immediate possession. ELC church and home. 481-7C

In northwestern Wis., a 60x80 tile building for sale. In very good condition. New plumbing and heating. Ideal location on highway. Can be used for various businesses. At present, a gas station, roller-rink and confectionery. Rink is fully equipped. Excellent maple floor, P.A. system. 7 acres land including good ball diamond. Modern living quarters. Lutheran community. Priced low. 481-8C

Resort on Lake Andrusia in no. Minn. 840 ft. of lakeshore and 46 acres, 4 cabins, 1 all weather dwelling, and 5 boats. Located next to Bible camp. Price—$12,000. 481-9C

WANTED TO BUY

Weekly newspaper, $50,000 to $75,000 gross class, in progressive Lutheran community. Substantial down payment. Minnesota or Wisconsin preferred. 481-10C

POSITIONS WANTED

Young woman—recent graduate of Minnesota business school private secretarial course —desires position in church organization, bank, or other business. Excellent at typing, shorthand, machine operating. References. 481-11D

Middle-aged Christian woman would like a place as homemaker or asstant to older woman or invalid in a home. 481-12D

Qualified elementary teacher desires position in a school in Minneosta. 481-13D

HELP WANTED

Good home with Lutheran family in south Minneapolis offered to woman who will help care for school-age children, 5 and 10, and assist with housework. 481-14F

Woman wanted to help with housework and the care of an elderly woman, not invalid or ill, in modern home in town, southern Minn. 481-15F

Housekeeper wanted on modern farm home in southern Minn. Would like someone who can drive a car. No objection to children. 481-16F

Young or middle-aged couple wanted to work on stock and grain farm, SE No. Dak. Must be experienced, dependable Christians. Year-round employment in Lutheran community for Lutheran family. Separate house. 481-17G

Dentist needed in western Minn. town of 900. Office available in new clinic building. 481-18G

Middle-aged man wanted to work on chicken farm. Modern home, near town and Lutheran church. SE Minnesota. References. 481-19G

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

July 16 through 20

Thoen, O. C., Glenwood, Minn., $10.75
Thompson, J. C., Baltic, So. Dak., $8.
Thorson, Thedmote, Waseca, Minn., $5.
Thoreson, Henry, LeRoy, Minn., $5.
Thorstad, Dena, Madelia, Minn., $22.50
Tweeton, George, Pelican Rapids, Minn. $1.
Twelten, C. E., Ulen, Minn., $3.
Vigdahl, Andrew, Glenwood, Minn., $12.
Winterton, Odde, Garretson, So. Dak., $
Wold, Oscar, Taylor, Wis., $6.
Wroistad, John T. E., Kenyon, Minn., $13.
Zipoy, Frank, Hatton, No. Dak., $20.

From July 23 through 27, 1956

Alberg, Mrs. Bert, Tigerton, Wis., $5.
Anderson, Mrs. Alton, Grygla, Minn., $
Anderson, C., Sharon, No. Dak., $5.
Anderson, Mrs. Minda, Voltaire, No. Dak
Anderson, Mrs. Oscar, Joplin, Mont., $5.
Arneson, Mrs. George, Overly, No. Dak.,
Berdahl, Mrs. Anna, Rugby, No. Dak., $2
Berg, Mrs. Olive, Starkweather, No. Dak.,
Buskerud, Lily, Jasper, Minn., $10.
Christianson, Alfred, Enderlin, No. Dak.,
Colbjornson, Miss Johanna, Rushford, Min
Dahl, Emma, Fargo, No. Dak., $5.
Ellertson, Ellert, Albert Lea, Minn., $5.
Folden, Van, Norwich, No. Dak., $2.
Fosse, Nels, Harmony, Minn., $21.
Frette, Nettie, Williams, Iowa, $62.
Fuglem, Minnie, Parshall, No. Dak., $26.
Greene, Mrs. Alfred, Hayfield, Minn., $3.
Greseth, Henry, Dawson, Minn., $3.
Hagen, Melvin, Sheyenne, No. Dak., $11.
Hanson, L. B., Eagle Grove, Iowa, $23.
Harms, Karl, Ames, Iowa, $27.
Hemmingsen, Henry, Springfield, Minn., $
Hexom, Mrs. Oscar, Williston, No. Dak.,
Hodnefield, Iver, Ames, Iowa, $125.50
Holme, Mrs. Hilda, Correll, Minn., $20.
Hybertson, Richard, Centerville, So. Dak.,
Johnson, Hans, Goodridge, Minn., $6.
Jovaag, Jon, Springfield, Minn., $5.
Kennard, Vernon C., Mabel, Minn., $1.
Kittlesen, Mrs. Neil, Frost, Minn., $13.
Knadle, Mrs. Martin, Willow Lake, So. Da
Knutson, William, Westbrook, Minn., $30.
Laback, Mrs. Olaf, Wheeler, Wis., $3.
Larson, H. T., Sheyenne, No. Dak., $3.
Larson, Mrs. Inga, Moorhead, Minn., $2.
Lee, Mrs. Martin, Flandreau, So. Dak., $5.
Lindfors, Carl, Fosston, Minn., $2.
Lindgren, Carl, Campbell, Nebr., $5.
Lund, Mrs. Christina, Starbuck, Minn., $34
Lynn, Steven, Hayfield, Minn., $31.
Mathiason, Julius, Fairdale, No. Dak., $1
Moe, Ole, Centerville, So. Dak., $3.
Moseng, Mrs. Laura, Wheeler, Wis., $6.
Olin, J. E., Almont, No. Dak., $11.
Olson, Clifford, Tioga, No. Dak., $15.
Olson, John, Rockland, Wis., $3.
Olson, LaMay, Barrett, Minn., $12.
Ostenso, Mrs. Ellen, Montevideo, Minn., $
Pederson, G. K., Underwood, Minn., $25.
Peterson, J. August, Wanamingo, Minn., $
Peterson, Willard O., Moorhead, Minn., $
Roe, Mrs. Belgrade, Minn., $20.
Sorbo, Nels N., Northwood, Iowa, $30.50
Stoll, Emily, Redwood Falls, Minn., $3.
Thompson, Howard, Adams, Minn., $8.
Thorstad, Mrs. Dena, Lake Crystal, Minn.,
Tysver, Mrs. Mae, Hazen, No. Dak., $12.
Wallace, Mrs. Arthur, Elbow Lake, Minn., $

From July 30 through August 3, 1956

Anfinson, Halmer, Ellsworth, Iowa, $14.
Aos, Tony, Rothsay, Minn., $29.
Bennett, Larry, Mohall, No. Dak., $1.
Bohlman, Harold Ivern, Granite Falls, Minn.
Brekhus, Severt, Lake Preston, So. Dak., $2
Burcheel, M. T., Turtle Lake, No. Dak., $10
Connell, Mrs. Sioux City, Iowa, $3.
Dahl, Mrs. Adolph, Kasson, Minn., $21.
Edwardson, Johanna, Kathryn, No. Dak., $
Eggen, Mrs. John, Austin, Minn., $3.
Erwin, Lorraine, Rugby, No. Dak., $3.
Evenson, Gilbert, Rothsay, Minn., $1.
Frette, Mrs. Nettie, Williams, Iowa, $2.
Grindland, Benhard, Rushford, Minn., $9.
Groth, Gladys Wedwick, Muskegon He
Mich., $45.
Guldberg, John, Dows, Iowa, $22.
Halverson, O. C., Sioux Falls, So. Dak., $
Halverson, Ole E., Felton, Minn., $6.
Hanson, Julius C., Granite Falls, Minn., $
Jensen, W., Muskegon Heights, Mich., $3.
Johnson, Enoch, Duluth, Minn., $5.
Johnson, John, Alma, Wis., $5.
Johnson, John M., Granite Falls, Minn., $5.
Judvik, Mrs. Nellie, Calmar, Iowa, $22.
Kasowan, Mrs. George, Duluth, Minn., $3
Kirkoald, Miss Petra, Hendricks, Minn., $1
Kittlesen, Phyllis Olson, Maynard, Minn., $5
Langfield, William, Rothsay, Minn., $1.
Lanthan, Mrs. Rose, California, $10.
Larson, Henry, Milaca, Minn., $5.
Larson, Oscar, Lee, Rena, Thompson, Josie, man Grove, Nebr., $73.
Lindfors, Carl E., Fosston, Minn., $7.50
Moan, Ludwig L., New England, No. Dak.,
Monsen, Miss Petrine, New Richland, Minn.,
Ness, Meta, Alma, Wis., $5.
Nesseth, Iver O., Kenyon, Minn., $7.
Nettum, Mabel, Cambridge, Wis., $31.
Olson, J. O., Milnor, No. Dak., $10.

O. J., Muskegon Heights, Mich., $3.
, Mrs. P. R., Barrett, Minn., $8.
, Randal A., Cottonwood, Minn., $7.
Theo, Cottonwood, Minn., $13.
bakke, Mrs. Einar, Fertile, Minn., $8.
on, O. M., Willow City, No. Dak., $5.
Marlene, Alma, Wis., $5.
n, Mrs. Ella, Calmar, Iowa, $7.50
y, Ole, LaMesa, Calif., $25.
Julius, Alma, Wis., $5.
Mrs. Lars, Perley, Minn., $19.
, Andrew P., Minneapolis, Minn., $5.
, Robert, Alma, Wis., $5.
on, Mrs. Ole, Elbow Lake, Minn., $2.
d, Andrew O., Granite Falls, Minn., $7.
Loyd, New Town, No. Dak., $2.50
Mrs. Guri, Hendricks, Minn., $13.
Joseph, Hendricks, Minn., $41.

From August 6 through 10, 1956

on, Bert, Armstrong, Iowa, $21.
on, Fred, Milltown, Wis., $5.
Oliver, Kiester, Minn., $25.50
s, Scotty, Glenwood, Minn., $17.
, Henry, Twin Valley, Minn., $5.
Mrs. Olive, Starkweather, No. Dak., $5.
Mrs. George, Ypsilanti, No. Dak., $5.
Mrs. Roscoe, Flandreau, So. Dak., $7.
Mrs. Evelyn, Aneta, No. Dak., $26.
Martin, Milltown, Wis., $5.
g, Mrs. George, Woonsocket, So. Dak., $2.
, Mary T., Granite Falls, Minn., $13.
le J., Gary, Minn., $10.
Clifford, Amery, Wis., $5.
Ole, Windom, Minn., $5.
n, John, Osseo, Wis., $7.
ist, Dan, Crosby, No. Dak., $21.
son, Mrs. Erma, Hanlontown, Iowa, $1.
erud, Mrs. J., Comstock, Minn., $10.
, J. Fred, Pasco, Wash., $10.
n, Selmer, Kloten, No. Dak., $5.
n, William, Leader, Minn., $5.
ross, Mrs. Ivar, Mabel, Minn., $10.
rson, Robert O., Mt. Sterling, Wis., $37.50
ickson, Bertha, Waukon, Iowa, $18.
Heidi Louise, Glendive, Mont., $3.
n, Andrew D., Berthold, No. Dak., $2.
n, Lawrence, Flandreau, So. Dak., $5.
sson, Ole, Comstock, Minn., $5.
Mrs. Katherine, Dovray, Minn., $18.
n, Lauritz, Readstown, Wis., $5.
, Don, Thor, Iowa, $27.
, Mrs. John, Portland, Ore., $8.
, Mrs. Josephine, Newark, Ill., $8.
, Thomas S., Randall, Iowa, $9.
E. H. Oslo, Minn., $5.
Mrs. Lyle, Chetek, Wis., $5.
son, Mrs. Lars, Astoria, So. Dak., $5.
ren, Hans Jacob, Randall, Iowa, $2.
n, Olaf, Zumbrota, Minn., $5.
, Howard, Woonsocket, So. Dak., $2.
, Mrs. Chris., Kiester, Minn., $4.
, Knute, Granite Falls, Minn., $1.
, Mrs. L., Comstock, Minn., $21.
h, Marilynn, Bremen, No. Dak., $2.
n, Mrs. Julia, Pierpont, So. Dak., $28.50
on, Albert, Fountain, Minn., $11.
on, Theodore, Bricelyn, Minn., $9.
d, Mrs. Helen, Dawson, Minn., $4.
dem, Ole, Kasson, Minn., $3.
Bergitta, Sharon, No. Dak., $5.
on, Alice, Belgrade, Minn., $2.
dson, Mrs. Tarl, Lake City, So. Dak., $19.
pson, Mrs. Dorothea, Aneta, No. Dak., $3.
pson, Edward O., Parshall, So. Dak., $15.
on, John T., Granite Falls, Minn., $27.
d, Mrs. Anne, McIntosh, Minn., $6.
Elmer, Fountain, Minn., $12.
berg, Larry, Rutland, Iowa, $32.
, Mrs. Fred, Oak Valley, No. Dak., $2.50
g, Mr., Mt. Vernon, So. Dak., $7.

From August 10 through 14, 1956

d, C. A. Minot, No. Dak., $5.
rson, A. L., Tokheim, Marilyn, Hardy, Iowa, 9.50
rson, Mrs. Carl E., Ray, No. Dak., $3.00
Mrs. Julia M., St. Ansgar, Iowa, $137.
Minnie, Decorah, Iowa, $4.
itt, Mrs. Marvin, Bloomer, Wis., $2.
Rudy, Byron, Minn., $3.
ess, Melvin, Osakis, Minn., $5.
n, Mrs. Kermit, Ray, No. Dak., $10.
et, John, Langford, So. Dak., $1.
t, Raymond, Westby, Mont., $5.
on, Mr. Austin, Minn., $3.
tanson, Mrs. C., Berthold, No. Dak., $5.
tionson, I. B., Sioux Rapids, Iowa, $2.50
tinsen, Mrs. Christ, Lakeville, Minn., $2.
ent, Edwin, Austin, Minn., $1.
, Herbert, Marshall, Minn., $3.
nbaugh, Glen, Effie, Minn., $1.50
gson, Ole, New Ulm, Minn., $10.
ibretson, Mrs. Thora, Wautoma, Wis., $5.
r, Mrs. Hans, Emmetsburg, Iowa, $3.
son, Peter, Elk Point, So. Dak., $15.
son, Mrs. Grafton, No. Dak., $5.
on, Emil, Pipestone, Minn., $1.

Fossel, John, Langford, So. Dak., $2.
Gullord, Ben, Rake, Iowa, $42.
Gulsvig, E. E., Loftsgard, T. T., Elgin, Iowa, $92.
Haarstad, Ervin, Bentley, Alta., Canada, $5.
Hanson, Selmer, Kloten, No. Dak., $4.
Havenros, Mrs. I., Mabel, Minn., $9.
Hetland, I. M., Montrose, So. Dak., $126.
Holleque, Mrs. Louise, Austin, Minn., $34.50
Hovland, Mrs., Peterson, Gust, Stalson, Mrs. Nettie, Colfax, Wis., $207.33
Hulberg, Theo., Strom, Wis., $128.
Hunstad, Mrs. Peder, Aberdeen, So. Dak., $21.
Iverson, I. G., Lignite, No. Dak., $4.
Iverson, Ole, Waseca, Minn., $32.
Jacobson, Albert, Windom, Minn., $6.
Jacobson, Mrs. Dora, La Moure, No. Dak., $5.
Jacobson, Mrs. Teah, So. Heart, No. Dak., $26.
Jamtgaard, Peter, Beresford, So. Dak., $9.
Jensen, Chris, Emmetsburg, Iowa, $23.50
Jensen, Hans, Emmetsburg, Iowa, $51.
Jensen, Mrs. Jens G., Mesa, Arizona, $13.
Jertson, Christ, Rochester, Minn., $8.
Johnson, Beatrice, Wauseca, Minn., $1.
Jorgenson, Milford, Montevideo, Minn., $12.
Juve, Lt. Eugene, Arlington, So. Dak., $5.50
Kasa, Miss Bertha, Dennison, Minn., $5.
Knudson, Mrs. Tollef, Robinson, Kansas, $20.
Knudtson, Wallace, Sioux Rapids, Iowa, $2.50
Knutson, A. M., La Moure, No. Dak., $3.
Knutson, Mrs. Ollette, Los Angeles, Calif., $5.
Kupfer, John, La Moure, No. Dak., $6.
Kopperud, Laura, Newcastle, Nebr., $2.
Lamb, Thomas, Clark, So. Dak., $2.
Langord, Arthur, Rushford, Minn., $6.
Larson, Mrs. J. A., Belgrade, Minn., $151.
Larson, Mrs. Ludvig, Vining, Minn., $5.
Larson, Otto, Sinai, So. Dak., $36.
Lee, Mrs. Louis, Ossian, Iowa, $14.
Loback, Mrs. Olaf, Colfax, Wis., $17.50
Lykken, Mrs. Susie, Dennison, Minn., $5.
Madson, Edgar H., Ulen, Minn., $5.
Miller, G. Edw., St. Ansgar, Iowa, $100.25
Miller, Hans O., Cottonwood, Minn., $43.
Miller, I. V., Paynesville, Minn., $3.
Moe, Mrs. Alfred, Colfax, Wis., $9.
Mohn, Mrs. Fredricka, Lakeville, Minn., $15.
Monson, Miss Petrine, New Richland, Minn., $6.
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